

nation of the descendant of PRITHU
cannot be de-
stroyed.¹

SCKTA V. (XXVIII.)

The *Rishi* i- as before, BHARADW^JA; the metre of
the first sranzas is *Jagati*, of the next four *Trishiubk*, of
the last *Anufhtubk*; the denies of the whole are the *Coics*,
except in
the second verse and part of the last, which may
be applied
to INDRA.

1. May the covrs come and bring good
fortune; let
them lie down in (our) stalls and be
pleased with us:
may the many-coloured kine here be
prolific, and yield
milk for INDRA on many dawns.
2. IXDRA grants the desires of the man
who offers
to him sacrifice and praise; ho eirer
bestows upon him
wealth, and deprives him, not of that which
is his own:
again and again increasing his riches, he
places the
devout man in an inaccessible fortress.²
3. Let not the *Cows* he lost :³ let no
thief carry
them away: let no hostile weapon fall
upon them:

¹ *Dunase.yam dakshind pdrtkavndm: ndmyitum*
asahyj, is
the translation of the first: the last implies
Alkydt'irtin, as de-
scended from *Prithu*, the plural being used
honorifically: the
name of this member of the race of *Prithu* does
not occur
apparently in the *Purdrias*.

² *Alhinna khilye*: the first is explained
satrubkirabhetavye,
not to be breached by enemies; and the second is
considered die
same as *khiki*, commonly, waste land, but here said
to mean
apratikatasth^nantj an unaasailed or unasf&ikble
place, one
which is une.pproachablo vj ol
*heTB,anyairya.riifr>m*aJiye stitaU*.

³ *Na td nasantii* in C!MS we have the third peruon
plural of
the present tease indicative mood, but *Sdyana*
assigns it the
force of the imperative, *no, nasyantu*: in the
following, *na tfa-*
Widti taskarah, ns. cyathir ddadftarshati, we have
the Vaidik

imperative, *Let*.